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105 177 informants manufacture most of the implements as they had seen them in their youth.

115 My principal informant was Kutŏ'x (also known as uwá'n,ᵃ), an Halchidhoma, eighty-three years old in 1929–30. He was born near Maricopa Wells before that place became a way-station for California-bound Americans in the 1850s. He died in the summer of 1930. I thought it would be possible to get a complete picture of Halchidhoma culture from him, as he knew it from his father, who was one of the original migrants from the Colorado. He had, however, grown up speaking the nearly identical Maricopa dialect and in predominantly Maricopa communities. It was possible to get a partial picture of life on the Colorado. He proved a thoroughly useful informant for both Maricopa and Halchidhoma. My other principal informant was Last Star (xomáce'-kupa'xá; also known as Thomas Sak O Par), a man of about sixty-five, essentially Maricopa, but with Kaveltcadom and Kohuana affiliations. On the whole his information was more trustworthy than Kutox's. Some use was made of Josepha Juan (tŭksa'vá), a woman of about the same age, an Halchidhoma; her daughter Mary, aged about thirty; Hoot Somegustava ('xuᵘt), an Halchidhoma-Maricopa woman about sixty-five; her daughter-in-law, aged thirty; Charlie Redbird (matákwĭsnunyč'), a Maricopa-Halchidhoma in his late forties; his son Claude; and Manyan (maiˡnyă'n), a Kaveltcadom-Kohuana man who was born, by his own calendar record, in 1859–60. In addition a number of anonymous informants were interviewed incidentally by myself, or on her own account by Mrs. Redbird, my interpreter. It must be understood that these informants cannot really be separated by tribes; the ascriptions given indicate only the predominant strains in their mixed lineage. Their information was essentially Maricopa, except as they happened to remember otherwise.

My interpreter throughout was Mrs. Ida Redbird, now in her late thirties. She is a granddaughter of Kutox, daughter of Hoot, and wife of Charlie Redbird above. Altogether an exceptional woman, much of my success was due to her understanding and sympathy with my purpose, and to her enterprise in voluntarily

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ferreting out information. Although she had had little formal schooling, her English vocabulary was very wide and her understanding of modern American culture as full as that of her own people. To only one characteristic could I take exception; none of the good humored obscenity, so characteristic of Yuman speech, was ever translated without being toned down.

I visited the Maricopa community in the winter of 1929–30 (November–March) on field funds supplied by the University of Chicago, and again in October 1931 and January 1932 on those of Yale University. My thanks for these opportunities must go to Dr. Edward Sapir and Dr. Fay-Cooper Cole. Collections were made for the Washington State Museum (University of Washington, Seattle), and for the Peabody Museum (Yale University) on which I have drawn for illustrations. During part of my stay in the field, I had the good fortune to have the companionship of Dr. A. L. Kroeber and Mr. E. W. Gifford, who drew freely on their wide acquaintance with the Yuman field for my benefit. Later they generously put in my hands their manuscripts on the ethnology of the Walapai, Southeastern Yavapai, Kamia, and Cocopa, as did Dr. Ralph Beals a summary on northern Mexico and his Cahita manuscript.

With characteristic kindness Dr. George Herzog transcribed the set of songs which I recorded on a phonograph. He has permitted me to include his remarks on the music verbatim with the metrical notation of the songs.

Edward S. Curtis has published a very brief account of the Maricopa, in which cultural borrowings from the Pima are stressed.[1] These seem inferences rather than native assertions.

The phonetic scheme used in this paper is the simpler system described in *Phonetic Transcription of Indian Languages* ("Smithsonian Miscellaneous Collections," LXVI [1916], No. 6) with some use of the fuller system described there. I diverge only in using r for a strongly trilled r-sound; even more strongly trilled than Spanish rr.

LESLIE SPIER

August, 1932

[1] Curtis, Vol. II.

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PLATE I

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KOTUX, HALCHIDHOMA INFORMANT

[FACING p. 9]

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101 173 [197] agrees with a statement about their language: that it in no way resembled Maricopa but was not like Chemehuevi. Cahuilla and Chemehuevi do indeed belong to quite different branches of the Shoshonean stock.)[17]

The Halchidhoma (xaltcâθθ'm) were two or three days journey down river from the Mohave at the opening of the nineteenth century, that is, below Parker.

Next downstream, according to Maricopa information, were the yăvipai' kâve', "western Yavapai," who, however, did not live directly on the Colorado but in the mountains to the east.

101 114 115 175 Inquiry was made of two tribal names recorded by Oñate in 1605. At or below Parker he encountered the Bahacechas, allied with the Mohave and of the same speech. This was prior to Halchidhoma occupation of this territory. The name is clearly Yuman, but as Kroeber remarks is unidentifiable.[18] The Maricopa did not recognize it, but Mrs. Redbird suggested it might be the sib name pakĭ't mistaken for a tribal designation. She pointed out that "people would tell their sib names first, being proud of them." Collectively the people of this sib would be pakĭ'tcic. At the same time we must recognize that while the Halchidhoma and Maricopa have the sib pakĭ't, the Mohave do not. Oñate also reported the Ozaras on the lower Gila, extending to the shores of the sea. Kroeber's suggested possible identification with a Pima or Papago division seems plausible, since it is known that isolated bands of Piman speech were in this general locality in later times. Again Maricopa informants failed to recognize the name. Mrs. Redbird's suggestion was that it might be ose'xâm, "I am freezing," mistaken for a tribal name,[19] hence the group may have been of Yuman speech. This is not impossible since Oñate reached this group in midwinter.

101 173 The Yuma (kwĭtca'n) were three days below the Halchidhoma at the mouth of the Gila River. (The mouth was called hŏmkwĭtâva'vâ.) The informant had never heard that the Yuma lived in any location other than this. A days' journey south of the Yuma were the Kohuana (koɣwa'n; singular k'wĭn), probably on the west side of the Colorado, west or northwest of the Cocopa. They had already incorporated the Halyikwamai (xal,ikâmai'), a people of identical speech, so that koɣwa'n and xal,ikâmai' are sometimes considered interchangeable names.

[17] Kroeber, *Handbook*, p. 577.

[18] Kroeber, *Handbook*, p. 802.

[19] As the tribal name Pima is derived in error from the Piman words pia, piate, "none" (Russell, *Pima Indians*, p. 19).

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PLATE II

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LAST STAR AND MRS. IDA REDBIRD, MARICOPA-HALCHIDHOMA
INFORMANT AND INTERPRETER

[p. 12 A]

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among the Maricopa, all the Halchidhoma that remained had reassembled on the Gila. [174

The Yuma, when intending to fight, would send word to the Mohave, and the two tribes would surround our villages. So a great many of our people were killed. They became so few that only a few villages remained on the river. Finally they decided to leave for safety, to remain away for a while, but not permanently. One night they gathered to discuss it. Some time before three families had left together and had disappeared. Their supposed fate decided the issue. But that very night, a man of the lost families returned. He told them that they had gone to Mexico, where they had been treated with great respect.[26] Then the whole tribe determined to follow them.

Next day they dug holes under their houses; stored their beans, corn, black-eyed peas, and everything they had in pots; and buried them deep in the ground. Long after, the Mohave told how they had discovered this hoard.

No one knows just when or where they started. The returned wanderer guided them, the whole tribe. Camping all the way in the desert, it must have taken a long time. They reached the Gila Bend Mountains (vixalgwa'a'mpâs, "lying on its breast mountain") where they stayed at kwa'akâma'ṭ with the Halchidhoma [Kaveltcadom] who lived there. They remained two days while women of the local group prepared provisions. On the third day, those from the Colorado went on; the local people remaining. It took some time to reach Mexico. When they reached there, they were received and fed. Who were the hosts is not known, but they were Indians and sometime referred to as Yaqui. The Halchidhoma lived in a village apart. The men worked for their hosts and the women sold pottery to the Mexicans. [The name of the Mexican settlement is given as tamalĕ'n or lamalĕ'n, an unidentified place in northern Sonora, which seems to have lain much south and east of Nogales.[27]] They had made up their minds to return to the Colorado if they were unfavorably received. But they were well cared for, and stayed there for some years. The great meteoric shower [November 13, 1833] occurred while they were there.

Maricopa men from the Gila visited them there: Halchidhoma visited the Maricopa and Kaveltcadom. Some Halchidhoma families left for the Sacate district on the Gila to be near the Maricopa, but many stayed in Mexico. Finally there was general sickness there; nearly the whole tribe died. The few families who escaped it, came away to settle with these others among the Maricopa. Kutox's father came at this time. This was before the arrival of the first group of Kohuana and Halyikwamai [in 1838].

The dates given above were fixed inferentially on the basis of the following information. Kutox, the Halchidhoma from whom the body of the foregoing account was received, was eighty-three in 1929–30, born at Maricopa Wells in [115]

[26] Some acquaintance with Mexican localities is evidenced by Velasco (*Sonora*, p. 147) who states that in 1801 Cavorca (Caborca) was visited by "an Indian of the tribe called Tadchidume, to the north of the Colorado." (I am indebted to Dr. Ralph Beals for this reference.)

[27] Last Star fixed its location by repute as three days' foot journey southeast from Tucson. Near by was a mission. The name has no meaning in Maricopa and does not sound like a Maricopa word to this informant.

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1847. He was born, according to his account, fourteen years after the meteoric shower. (Thanks to the existence of calendar records,[28] many of the older individuals know precisely when they were born.) His father was born on the Colorado, and was a young man, perhaps thirty years old, when they fled from the river. His father died when Kutox was about twenty, the elder being then about seventy. Hence the father was born about 1797; the flight took place about 1827. The several informants volunteered that the Halchidhoma were in Mexico "when the stars fell" (1833). Last Star thinks it was about four or five years after this event that the first group of Kohuana joined them. Kutox fixed it six years after the stars fell (1839) and at another time two years before he was born (i.e., 1845). The calendar stick records their advent in 1838. All the dates are harmonious and agree substantially with Kroeber's inference that the Halchidhoma and Kohuana abandoned the Colorado between 1820 and 1840, the Kohuana following the former by ten years. This accords with his doubt that the Kohuana left "at least as early as 1820."[29]

The movements of the Kohuana and Halyikwamai somewhat later are known with greater precision. According to my informants, they were neighbors of the Yuma, first south and later north of the Yuma villages. It was from the latter point that they fled the river following the Halchidhoma by a decade. Nothing was said of their sojourn with the Halchidhoma in the Parker district or with the Mohave in Mohave Valley, but Kroeber's Mohave information on this point is explicit and undoubtedly correct. Maricopa information is that in 1838 half the Kohuana, with the Halyikwamai of identical speech already incorporated, fled to the Maricopa, followed the next year by the remainder of the linked tribes.

The Halyikwamai were first known to Alarcon in 1540. They occupied the east bank of the Colorado next to the Cocopa in 1605, according to Oñate, and the west bank above the Cocopa and below the Kohuana, according to Garcés in 1776. The Mohave knew them as non-agricultural hill-dwellers, west of the river, north of the Akwa'ala and near the Yuma. Kroeber interprets this to mean that they were once a river people, who dispossessed, abandoned agriculture. Some may still remain among the Akwa'ala or maintain a separate existence north of them.

The Kohuana were found by Alarcon and Oñate; the latter recording their position above the Halyikwamai. Garcés noted their presence on the east side of the Colorado, above the Hal-

[28] See p. 138.

[29] Kroeber, *Handbook*, p. 801.

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Kohuana Maricopa
Halyikwamai Halchidhoma

CHAPTER III

HOUSES

342 The Maricopa dwelling was dome-shaped, markedly flattened on top, and earth-covered. It was built on a central rectangular frame of posts linked by rafters, surrounded by a circular wall of poles bent over to be tied to the rafters, thatched, and dirt-covered. The construction was identical with that of the Pima [171] and Papago and different from the earth-covered, but rectangular, hip-roofed houses of Mohave and Yuma. Halchidhoma houses, and possibly those of the two other remnant groups, Kohuana and Halyikwamai, were identical with the Maricopa, at least since they joined the last on the Gila. Kutox insisted that 115 he had been told that still earlier the Halchidhoma houses on the 175 Colorado River had been of the same form. (He knew the rec- 342 tangular Mohave house.) But it is more than probable that he was mistaken since the known house forms of the lower Colorado (Mohave, Kamia, and Yuma) were all rectangular. Garcés in May 1774 remarked that the Halchidhoma "have better and larger houses than any I have seen" among the Yuma and on the Gila.[1]

177 The modern houses in the Maricopa community are for the most part of the 342 Mexican jacal type: a rectangular structure having walls formed of posts at short intervals, with adobe between, held in place and protected against the wash of rain by horizontal ribs of the inner wood of the giant cactus nailed in place. The roof is flat, consisting of beams, sticks, brush and dirt (Pl. III, *A*, *C*). A solitary house of different construction was the home of the last surviving Kohuana in 1930 (Pl. III, *B*). It has the same wall posts and roof. The walls are thatched, however, with thick layers of arrowweed, held in place by horizontal willow branches inside and out, tied together through the thatch at intervals. This was said to be in imitation of the Mexicans, but the form is known to Pima and [171] Papago.[2] There are now no houses of the ancient type.

34 Anciently house constructions included the flat-domed, earth-covered dwelling; the meeting house, which was but a larger

[1] Bolton, *Anza's California Expeditions*, II, 386.

[2] Kissell, *Basketry of the Papago and Pima*, p. 147.

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Maricopa
Halchidhoma

the ground, with their tips bent over to the rectangle formed by the roof beams, where they were lashed in place. Bartlett adds that they were further united at the center.[4] A space for entrance was left on the eastern side. The wall had a clearance of about three feet from the corner posts, five feet at the mid-points between them.

Larger houses were sometimes made by setting the circular wall at a greater distance from the central frame and using longer willow poles. They were more commonly made by increasing the size of the frame, keeping the wall at the same distance from it. For this purpose, four auxiliary posts were placed in front of the central four (i.e., to the east), arranged in pairs on either hand as viewed from the doorway (Figs. 6, *b*, *c*). These four were somewhat shorter than the central four, about five feet high, and stood perhaps six feet in front of the easterly pair of main posts. They were connected in pairs by short beams in their crotches; short rafters were laid longitudinally between these beams and the eastern transverse beam of the main frame, and the grid completed with sticks laid transversely between these rafters, leaving, however, an opening (*A*) for a smoke vent. The wall was said to pass three feet in front of these auxiliary posts. Since the frame was thus longer than wide, it appears that the house may have been oval in ground plan, but the information is not decisive. At any rate, these houses always approached circles and were never squarish with rounded corners.

The Halchidhoma informant Kutox gave a somewhat different picture of the framework. In the first place, the ordinary dwelling, according to him, was somewhat larger than that described above; the central frame measuring sixteen feet on the side. It was built of nine main posts, set in parallel rows of three; the posts spaced about a fathom from each other in both directions. The middle row was slightly higher than those to north and south: seven or eight feet for the middle row, six feet for the sides. Longitudinal stringers were placed on each row of posts so as to lie east and west, like those already described. The transverse rafters were twenty-four in number, twelve to the side, reaching from the central line of stringers to those at the side. This resulted in a very low gable at the center of the roof; so low as to be scarcely recognizable. He was contradicted by three individuals as well-informed on house building as he. (Such houses were in use within the present century.) None of them had ever seen a dwelling with nine

[4] *Ibid.*, p. 333.

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Maricopa
Halchidhoma

115 342 main posts nor even a meeting house, which, being larger, might have called for such an arrangement. It was suggested that he had confused the construction with that of the shade. This is quite likely, for he was, in fact, using a shade with its conventional nine posts for demonstration. There is also a possibility, though slight, that the Maricopa and Halchidhoma houses may have differed in this particular. Further, the gable roof he described resembled that of Mohave-Yuma houses. Bartlett stated that for the small houses four posts were used, nine for "larger dwellings"; the latter may have been the meeting houses.

[171]

342 The ground plan of a house was never laid out by accurate measurement, neither the distance between posts nor the circumference. At most one of the long posts was laid on its side to give the distance between the corner posts.

Before the house was thatched, willow poles were bound horizontally around the wall poles on the outside. These could not have been more than a foot or a foot and a half apart, since a high house was said to have six or eight such ribs. The walls were thatched with green arrowweeds placed in two rows. The lower row was of shorter weeds than the upper. Both rows were placed so that the butt ends were uppermost. Horizontal willow ribs were tied outside of this thatch to hold it in place, the withes passing through the thatch to the inner ribs and vertical wall poles. For the roof, lengths of arrowweed stem were laid longitudinally on the transversely set rafters. (These were broken to length under the foot.) The green leafy parts of the arrowweeds were then piled over these, but lying transversely. These had the stem-end in (in Kutox's house, nearest the ridge) so that the tips protruding beyond the "eaves" would hang over the upper part of the wall. The arrowweed layer in all was six inches deep. The roof was then covered with dirt to as much again, so that the whole covering was a good foot thick. Dirt was banked all around the periphery of the house and as far up the wall as its curvature would permit. It was patted firmly in place. To hold the dirt on the upper slope, bundles of arrowweed were tied horizontally over the thatch all the way around to give a footing for the dirt cover. These were not only tied with willow twigs, but were propped on bundles of arrowweeds set vertically to help support the great weight. The dirt available at most house sites was adobe, which from its clayey nature was admirably adapted

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logs with small sticks across, covered with a layer of arrowweed. 251
The basket was set on this and in turn covered with a layer of 343
arrowweeds crossed by another laid at right angles. Arrowweed base and cover extended considerably beyond the edges of the basket. To protect them more adequately from foxes and gophers, they were sometimes half-buried. A hole was dug, waist-deep and far larger than the basket. A deep layer of brush was rammed into this by treading it down, so as to cover the bottom and the sides in part. The basket was set in this. Willow branches were thrust into the periphery of the pit, brought over the top of the basket and covered thickly with dirt.

Huts that were practically identical with the storehouse were 343
built for a girl's puberty rite, for menstrual lodges and childbirth, and for warriors undergoing purification. They differed primarily in the absence of the pit; other differences were inconsequential. These, like the storehouse, were called va'na'RA. The puberty hut was built with more slender willow poles, so tall that they lapped considerably over the ridge. Dirt was banked only halfway up the weed-covered sides. The menstrual-childbirth hut was described as circular in plan, the willows bent over to reach the ridge, and entirely (?) covered with dirt.

Each village had its meeting house standing in the middle of 345
the sprawling community. The decision to build one was made by an old man, a chief, who appealed to the younger men to work on it. All the men of the village participated. Several women cooked for the workmen. The structure stood for four or five years without renewal. If the village moved, and it seems they were always slowly moving as dwellings were burned down and erected elsewhere, the meeting house was taken apart to be reconstructed in a new location.

The meeting house differed from the dwelling only in its greater size. It was thirty to thirty-five feet in diameter, but no higher than the dwelling, and provided with the same small doorway to the east. Kutox described the central frame as having nine posts [115]
(three rows of three), both posts and rafters being stouter than in the ordinary house. Other informants again disagreed and are undoubtedly right. According to them, there were six main

29 [175] belts before mentioned [woven bands, three or four inches broad], but are generally kept in place by simply tucking one end in."[11] Font, as we noted above, saw skin skirts in use as well.

28 29 Robes used in winter were rabbit skin capes and cotton blankets. The latter were never cut nor woven with a slit, poncho-like. Bartlett and Font mention only cotton and woolen blankets. The rabbit skin cape (kwĭlŭ'l), made by both Maricopa and Halchidhoma, was rectangular and came only to the waist or a little below. (When plenty of skins were available, this was made longer and served as a blanket as well. But such blankets were seldom used; pelts never.) The rabbit skins were cut spirally into strips, which were wound along thin sticks so as to dry as spiral cords. Old women made these capes. The worker tied one end of a rolled willow bark cord to her toe and the other end around her waist, to serve as a taut foundation for the fabric. One end of each skin strip was lapped over this cord: when the strip was long, it was doubled back to pass over the cord again. These strips were then fastened by a second cord, set close to the foundation cord, which was wound once around each successive strip and its short lapped end. At intervals of a hand's span other cords were twined through the pendent strips parallel to the foundation cord.

[115] [286] A "woven" (probably twined) willow bark robe was also worn, according to Kutox. Last Star emphatically denied its existence. It was rectangular, not square; a span in length, and hung almost to the ankles behind. Loose ends of the fabric tied together in front of the breast served to hold it on, no belt being used. Those of men and women were alike.

291 Little children wore nothing. When they were seven to nine years old, the breechclout and bark skirt were adopted. Somewhat earlier a little rabbit skin blanket might be tied about their middles, but such covering was given girls rather than boys. Bartlett remarked, "Although the men and boys go naked, I never saw a girl, however young, without clothes around its hips similar to those worn by the women."[12]

292 [484] Sandals were worn by both sexes only when travelling. At

[11] Bartlett, *Personal Narrative*, II, 224, 228.

[12] *Ibid.*, p. 231.

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Maricopa

The loom products had little variety: coarse, thin cotton blankets of small size, a skirt for a girl during her puberty rite, men's belts, old men's headbands, and the binding bands for cradles were all they had. The cotton blankets served as bedding: they may sometimes have been used to draw over the shoulders but they were certainly not a part of the ordinary costume. The poncho was unknown and cloth was never deliberately cut to make a garment. All of the articles were made of cotton yarn. The blankets were plain, except such as may have had a decorated selvage; the narrow bands invariably had designs.

The weaving art is now moribund, only cradle bands being made and but few of these. Hence it is difficult to get wholly adequate information. With the aid of a make-shift loom we attempted to get a description of blanket weaving from old Kutox, but he, nearly blind and with crippled fingers, could not demonstrate at crucial points. Last Star, who had himself never seen weaving, gave what must be an essentially correct account of blanket weaving. On the other hand, thoroughly adequate information on the making of cradle bands was had from Mary Juan, a young and skillful weaver, who wove at my request.

Bartlett's information on Pima and Maricopa confirms mine.

> "Cotton is raised by them, which they spin and weave. Their only manufactures consist of blankets of various textures and sizes; a heavy cloth of the same material used by the women to put around their loins; and an article from three to four inches wide, used as a band for the head, or a girdle for the waist. The blankets are woven with large threads, slightly twisted and without any nap. They are made of white cotton, and are without ornament of colors or figures, save a narrow selvage of buff. . . . . The operation, of course, progresses slowly; and from the length of time consumed in spinning and weaving, they set a high price upon their blankets, asking for these ten or twelve dollars in money, or a new woolen blanket of equal size. The weaving is generally done by the old men."

Bartlett's illustration shows the weaver sitting on the finished portion of the blanket he has under way.[6]

Loom products were considered quite valuable, especially the cotton blankets. These were about the size of our small bed

[6] Bartlett, *Personal Narrative*, II, 224–26.

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warps. They were cut off even with the warp-end fringes, then three or four of the outer warps were rolled with them on the thigh. Since I desired to acquire the uncompleted specimen, these final stages were not observed. In two specimens purchased, the fringes are twisted three to six together and sometimes knotted as well.

The designs on such bands were very simple: longitudinal and transverse lines. Since this is "warp weaving," in which the warps form the surface pattern, longitudinal lines predominate. Plate X shows cradle bands, which by their decoration indicate the sex of the cradled child.[14]

Blankets were woven in essentially the same way as the cradle bands. It is likely, however, that instead of warp weaving, these were in tapestry weave, i.e., with the soft fluffy weft completely concealing the warps, or in tabby weave, with the tension of the warp and weft about equal and each showing equally. At any rate they were much coarser fabrics, decorated only in the side selvages. The weaving was simple checkerboard with no twilling.

The blanket loom was the same as that described. The ground where the loom was to be erected was first prepared by spreading clean sand over it, or by sprinkling water, beating it hard and sweeping it. This was to prevent the fabric from being soiled. Four stakes, three inches in diameter and eighteen inches long, were driven six inches into the ground. Warp bars were bound near the top of the stakes with willow twigs. Both stakes and bars were prepared from the tough inner wood of the giant cactus.

The loom was warped exactly as the band loom, the warps crossing in figure-eight fashion. Normally only white yarns were used for blankets, but those who desired added several dyed warps (red and black) at each side to form decorative selvages. (This suggests that the technique was not tapestry weave, else the colored warps would not show.) Information conflicts here: Kutox, who was probably right, mentioned these colored borders, Last Star denied their existence.

The warps were fastened together at each end by a string

[14] Specimens in the Washington State Museum: *a*, 2-11913C; *b*, 2-11923; *c*, 11914D.

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286 twined through them close to the warp bar, so that the whole set of warps could be lifted as a unit from the warp bars. The warp bars were then replaced to serve as loom bars, to which the warp was bound by a cord running about the loom bar and the previously-mentioned twined string (loom-string).

Shedding was accomplished with the aid of a weaving sword and a single heald, according to Last Star. The flat wooden sword was inserted between upper and lower sets of warps: setting it on edge raised the even warps. The sword being short, it was pushed across the warps as needed. The odd threads were raised to form the countershed by means of a simple heald: an arrowweed stick the full width of the warps laid on the even threads and bound to the odd set by a series of loose loops. (This took the place of the loop E, Fig. 8; a stick being necessitated by the wide expanse of the warps that must be lifted each time.)

[115] According to confused information from Kutox, an arrowweed was placed on the warps near the end opposite that at which weaving was to begin, and to this the lower, odd threads were bound by loose loops. Beyond this a second arrowweed was placed on the warps and tied to each of the even threads of the upper set.

Wefting we begun where the two sets of warps crossed at the proximal end of the loom (presumably with such aids as the sticks *A* and *B*, Fig. 8). A single weft was used, carried back and forth through the sheds. It was turned once around each edge warp before returning to serve as the next pick, thus holding each pick firmly in place. (Extra warp strings beyond the edges of the warp proper, as in Zuñi weaving, were not used here.) When weaving exceptionally wide blankets, no attempt was made to place a pick across the entire width of the warp at one time: a shorter span was chosen, perhaps three before the entire width was traversed. A weaving sword of mesquite (a very hard wood) was used to ram home the picks. (It was withdrawn, not set on edge, between each new shedding, according to Kutox.) Weaving combs were unknown: instead, a pointed stick or weave dagger (six inches long) of tough ivâsĕ' wood was inserted between the warps to move the picks into position.

The shuttle was simply a smooth arrowweed as long as the

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805 The actual month order given by the informants was as follows:
Kutox: xavâtca'c, ɣamitu'tc, macɣipa's, ɣipa', kŭmâθi' (fifth or sixth month), another forgotten.
Last Star (1931): mavĺ's, kŭmâθi', ɣamitu'tc, ɣipa', l,ew'c, xavâtca'c.
Last Star (1930): macɣipa's, l,ew'c, ɣamitu'tc, xavâtca'c, kŭmâθi', mavĺ's.

● [115] It is doubtful that Kutox's macɣipa's and ɣipa' are actually different months. Last Star found great difficulty in giving the month order in 1930. On October 7, 1931 he stated that the new moon of this date marked the beginning of the month ɣipa'. This would make his first month of the 1931 list (mavĺ's) January–July. His 1930 list, said to begin in February, would also indicate that mavĺ's was January-July. Kutox and Last Star (1930) agree that kŭmâθi' came toward the close of the count. They also agree on having ɣamitu'tc followed by ɣipa', and Last Star is consistent by having l,ew'c follow this.

221 Further information is available from their descriptions of the months. Last
805 Star described them indirectly as follows:

l,ew'c people praise that month, saying it was good for every living creature; it warms them and brings green leaves on the trees.

ɣamitu'tc people praise that month, saying the trees have come to life again, stand up strong, ready to bear mesquite beans to feed everybody.

xavâtca'c month is warm enough for plants to grow. They plant corn this month: because they are starving, they are glad to put in the seeds. It takes but four days for them to come up, hence they (xavâtca'c people) would praise the plants.

kŭmâθi' is warm enough for [giant?] cactus to ripen. It is known for this.

mavĺ's is the month they can do nothing. They cannot plant: in July it is too hot and the insects eat the plants, while in December (called the "freezing month") it freezes.

macɣipa's is a good planting month again.

Kutox described the months as follows:

ɣamitu'tc cimu'l [sib: *sic*] "means" mesquite. They gather mesquite in this month, by the end of which the beans are gone. [Discussion revealed he meant July.]

xavâtca'c "means" corn. This the month they plant it [February and also August, when it was planted a second time].

ɣipa' "means" cholla cactus: the month these ripen is rainy [March or early April; September is rainy as well].

For kŭmâθi' and macɣipa's, he could assign neither meaning nor time.

These ascriptions allow the identification of xavâtca'c as the first month, when corn was planted. This was done in early February and early August. Cholla cactus and rain (both totems of ɣipa' sib) fix ɣipa' as March or April and September or October. Kŭmâθi' is almost certainly June when giant cactus fruit were gathered; both ocatilla (i'ikŭmâθi'; i'i, wood) and giant cactus were totems of kŭmâθi'. L,ew'c must be a period in the spring. There is difficulty with ɣamitu'tc: Kutox's definite statement that mesquite was then gathered fits July–August well enough, but placing it early in his list agrees rather with Last Star's description of what seems to be a spring month and with Last Star's order. Again as July–August or December–January, it conflicts with mavĺ's. Macɣipa's is wholly uncertain, unless as a planting month it was synonymous with xavâtca'c.

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551 think of renaming objects for which the dead had been named, nor of using circumlocutions. This tabu, coupled with the freedom with which new names were coined, brought it about that there was no inheritance of particular names.

Maricopa names had thus a contradictory character. They were significant in that many of them had totemic reference and in that they were not lightly used, but they were not emotionally significant. The tabu was on the whole not emotionally rooted; it was rather a matter of etiquette, of good form. Their non-significant character is borne out by their nickname nature, the fluidity of composition, the casual way in which they were bestowed, and the readiness to change. Even the names having totemic reference are one with the avowed nicknames in that they are mere designations, just as dogs were named for convenience of reference.

124 The names of all persons in the Maricopa community which
551 follow are based on an allotment list dating from about 1915.
614 These were obtained with difficulty from my interpreter, who in-
[115] variably interrupted the procedure when a third person approached. It was striking that she knew the sib affiliation and the complicated tribal lineages even in cases where she could not recall the person's name. All the persons listed are Maricopa-speaking members of the single community despite their diversity of tribal ancestry. Probably every one of them is of mixed tribal blood, so that only in those few cases where this is not known to be the fact, could we describe them as specifically Maricopa, Halchidhoma, Kohuana, or Halyikwamai. The tribal
[128] designations in the following list do not mean that the individual is reckoned an Halchidhoma, e.g., but that the patrilineal descent is from the Halchidhoma sib of that name rather than from the equivalent sib of one of the other tribes.

128 The names are grouped by sib and sex, so that all names of sib
551 reference appear first (marked by an asterisk), then those referring to personal appearance and habits, other names with meaning, and those for which my interpreter knew neither meaning nor the reason for the bestowal of the name. In all cases where meaning is recorded, a satisfactory etymology was ob-

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tained. In no case did an etymology seem forced or a folk-etymology attempted. All names are in the Maricopa language.

Certain features appear clearly from this list. Not all the "totems" of a sib are referred to: for example, l,ew'c names refer to buzzard, fire, and sun, but not to the beetle. A surprisingly large proportion of women's names have sib reference, fifty-eight in a total of eighty-eight. The proportion is uniform in all the sibs. Actually the habit of bestowing sib-names is not randomly distributed, but prevails rather in certain families. If these are excluded, the proportion of sib-names drops appreciably. So far as I know this fact has no sociological significance, but seems solely a matter of preference for this type of name.

For instance, in kwĭtk,l'l,ᴬ sib, numbers 166 and 168 are brothers; 166 is the father of 170, whose children are 169, 165, 164 (sons), and 159, 160 (daughters); a third daughter having no native name. The son of 168 is 167, and 171 the son of 169. Of these, the brothers and sisters 159, 165, 160, and 164 have names all referring to the lizard. Again, in ɣamitu'tc sib, the sons of 123 are 124, 125, and W—— (referred to above), the daughters 119, 120, and 121. Names 119 and 120 refer to the mesquite beans; 121 to the roadrunner.

The list is presumably deficient in at least one way: there are no names which refer grossly to sexual matters, which might have been expected, since this is general among the Yuman tribes. I can only believe that my interpreter deliberately avoided mentioning these, just as she avoided coarseness at all other times. It may be that the untranslated names and those of people whom she declared had no native names, are of this character.

TABLE VI

List of Names

sib: l,ew'c

Women

*1	saxavâcu'lc.....	bluish forehead	The sun's rays, as it rises, are blue.	Maricopa
*2	xaxăk'sk.....	sun rays		Halchidhoma
*3	hăaa'.....	blaze	Refers to fire.	Maricopa
*4	n,ikama'.....	untouchable	Refers to fire.	Maricopa
*5	n,ika'm.....	——	Refers to fire.	Maricopa
*6	oi'lv.....	moving to and fro	Refers to the blaze of a fire.	Maricopa

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wildering complexity, yet it is clear that they operate with a few simple principles.

The word "system" is quite legitimately employed for this body of kinship designations. It became quite clear that the Maricopa themselves think of it as a well-defined system. Thanks to my interpreter, Mrs. Redbird, it was possible to enquire systematically into the relationship of every person in the collateral lines derived from common greatgrandparents. She needed to know no more than the sex and relative ages of the siblings from whom the lines were traced to give without hesitation the terms used between any pair in the succeeding generations to no matter what degree of remoteness. She was frankly operating with a system. Every one of the usages obtained from her was checked and cross-checked, and in nearly every instance her first response was found to be correct. Not so her mother, an old-time Maricopa of nearly sixty, who, her daughter told me, could never tell what her relatives of even slight remoteness were called. Obviously, individual interest in the subject varied widely.

It is important to note that the kinship system bears no relation whatever to the sib system; kinship groupings do not follow sib lines.

The essential principle of the system is that the relative ages of brothers and sisters are given terminological expression, and the terms for their descendants hinge on this. These distinctions appear at every point, yet the curious thing is that age distinctions between siblings have no social existence. Neither I nor my interpreter, with whom I repeatedly discussed the matter, could find any feature of social life which might give rise to this. It may exist, but Mrs. Redbird's opinion was that the terminological distinctions existed only for their own sake.

Coupled with this basic principle is the fact that half-brothers and half-sisters are considered brother and sister, but only when children of the same mother.[46] The classification of parallel cous-

[46] By implication this may also be true of the Yuma and Mohave, but not of Cocopa, Kamia, and Northern Diegueño (Gifford, *Californian Kinship Terminologies*, p. 62; Kroeber, *California Kinship Systems*, p. 341). Terms given for paternal and maternal half-siblings among Yuma and Mohave are identical with those recorded here for the Maricopa. It may therefore be that these Colorado

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593 Since aboriginal conditions are almost wholly a thing of the past, it is not easy to say what was the nature of family life.
592 Relatives lived close together in a village. Two or three families lived together in a single house at times ("when they loved each other so they could not separate"), but such joint households were not common. Joint households were ordinarily comprised of patrilineal relatives.

[602] They take more pride in that family. Of course, they do have respect for all their relatives, but more for those on the father's side.

[115] A description was obtained from Hoot of the composition of
513 the household in which she lived as a girl. She remembers a large
592 house, her father's sister's home. Her aunt, uncle, and their two children slept on the south side; on the north side were her own parents, a younger brother, and herself. The southwest quarter was reserved for her father's mother's sister. Later this household broke up when her parents built a home of their own. There her parents slept on the south side; she herself was on the north side, but she never slept alone. At times the younger brother slept with her, but he, a little boy, would sometimes sleep between his parents. Then she would prevail on a girl friend to
[356] stay with her. Cooking utensils were stored on the south side near the door, so as to be handy for her mother when she arose.
[574] The rear of the house was left vacant for a visiting relative or friend.

When Last Star was a boy, in his house there were only his parents and his father's mother. He was an only child. His parents slept on the north side ("Parents always sleep on the north side"), his grandmother and himself opposite. The rear of the house was left for storage; food and water stood opposite beside
[354] the door. The fireplace was between the eastern pair of main posts.

855 All elders of a household assumed parental relation to the children, feeding, admonishing, and training them.[66] A boy's father or either grandfather made him his first bow, for example.
[597] Step-parents assumed the relation of parents to their step-chil-

[66] The special influence of the mother's brother, as among the Hopi, and that of the maternal grandfather, known among the Paiute, was wholly absent.

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and sang for them, receiving gifts in return. War and scalp dances, puberty ceremonies for girls, and bee-killing ordeals for boys were other occasions. Songs, of course, were used in curing and at the cremation and mourning rites. The impression is that singing and dancing was very frequent, although ritual dancing was wholly unknown to the Maricopa and their associates.

The list in Table VII embraces all songs known to two informants, Kutox and Last Star. In addition to songs of the local tribes (that is, the mixed group of the Maricopa community), it contains their responses to the names of the Yuman song series noted by Kroeber.[16] They rarely hesitated in ascribing a song to a particular tribe (although they may not always have been correct) and their evidence, obtained independently, was rarely contradictory. It is significant how frequently their identifying remarks duplicated those furnished by Kroeber. I have thought it advisable to give here the song names from Kroeber's list used as cues in order to show what evoked their responses. It should be pointed out that these songs and song-series had recognized names, titles in our sense.

The following notes on songs were recorded.

Blackbird was the proper name of the song about Deer, "because the man who dreamed of the Orange Shouldered Blackbird could cure any sickness derived from the Deer." One who dreamed of Deer would always sing, but he was too shy, "too cowardly," to sing before others. He had several men who sang with him, and would gradually let his voice drop, leaving the others to sing. "He did this because deer is the principal food; hence this man would fear being killed by other shamans." He also cured.

Buzzard told "all about the creation"; how the culture hero appeared and acted when he sickened; of his cremation, and how the people dispersed in the desert and settled in their historic homes. At the war dance, there were formed two opposing lines of men and women alternately, with the singer in the middle of

[Text continues on page 263.]

[16] *Handbook*, pp. 755 f., 786. Kroeber lists as Maricopa songs according to Maricopa information: Salt, Deer, Taris (i.e., Killdeer), Buzzard, and Mockingbird. The last alone was not mentioned by my informants.

1:Spier E-5 (1929-1932) 1933 NT15 River Yumans NT15
Maricopa
Kaveltcadom
Yuma Mohave
Halchidhoma

753 787 [756] patient, his limbs twisted. This could be cured by a shaman who dreamed of either Coyote or Buzzard (the informant was uncertain).

[824] Another plant, called i'iuxa's, "scraped wood," caused chills and fever. The shaman never told in this connection of what he himself had dreamed. On diagnosing an illness as due to this cause he secretly dispatched a man of l,ew'c sib for ironwood (axpa'lg) in the morning. A limb was scraped and fashioned into [755] an image of the patient by this man, who at noon suddenly entered and held it close before the patient's eyes. When the latter saw it, he began to cry aloud. Then the shaman proceeded with his cure.[87]

The most dangerous thing of which to dream was kwanao'-kuma'clc, "iron eater." (kwanao' was the name formerly applied to the stone of which knife blades were made, presumably obsidian, now transferred to iron.) The informant knew nothing of this dream object but its name. This disease caused sores, which ate away the flesh and the bone below. A shaman who could cure [756] this had dreamed of a high pile of sand. When a hole is dug into the base of a pile of loose sand, the sand runs in as fast as one removes it. Hence the spirit (what it was is unknown) showed him how to stop it with his hand, which he then knew how to apply to the running sore.

115 756 Curing shamans were relatively few; five or six at any time. There is a question whether women were ever shamans. Last Star declared that there were none known among Maricopa and Kaveltcadom, although Mohave, Yuma, and Halchidhoma had them. Kutox's statement that at any one time there were one or two is probably to be interpreted as referring to the mixed community as a whole or to his own Halchidhoma group.[88]

755 The manner of calling a shaman to cure was stereotyped. An elderly man of the patient's family approached the shaman's house, calling him by the appropriate kinship term. He did not

[87] This is reminiscent of Pima and Papago curing by touching effigies in the [171] Vikita-Navitco complex.

[88] Last Star confirmed Russell's statement that the Pima women shamans specialized on abdominal diseases (*Pima Indians*, p. 261).

1:Spier E-5 (1929-1932) 1933 NT15 River Yumans NT15
Maricopa

192 cure" was translated by my interpreter into Maricopa as axna'l-
756 mltce"vlk, "gourd [rattle] singing."[20] This may be because they
[648] now call in Pima shamans.

755 Usually at a cure several old men sat beside the shaman to lend him their strength, but they did not sing.

[276] Before the shaman began, he smoked two or three cigarettes or even four if the patient was very sick. He also stopped from time to time to smoke. "The shaman felt weak without his tobacco, like a man without food and water. He smoked to make himself feel strong." It is not clear that the shaman blew smoke over the sick man. Last Star did not mention it as part of the [115] procedure and his statement that the shaman stopped to smoke implies otherwise. Kutox, on the other hand, said that he blew smoke over the patient's body, but did not describe it in his own cure, cited below. The tobacco used by shamans did not differ from that of the layman.

593 The shaman sang two songs or four over the patient when he
755 knew he would recover. Only if the patient was seriously ill did the shaman begin singing from the first. "His songs were like prayers." He sang them to gain strength. These were songs he had learned in dreams and which he used only when curing; otherwise he kept them secret. The songs told how the spirit had taken him to the mountain tops to reveal the cures, but they did not describe this explicitly. In the course of his songs he named the disease and told the patient that "when he heard these songs he might get well."[21]

[822] If, while singing, the shaman mentioned only things that were white (birds or whatever) and called the patient's breath white,
533 the auditors were sure he would get well. But if he changed these
755 references to black, the patient was doomed. On the fourth night
763 (theoretically a shaman was given four nights to effect a cure), if

[114] [20] Forde's Yuma informant, ascribing the use of a rattle to the Maricopa, was presumably mistaken (*Yuma Ethnography*, p. 198).

[171] [21] Informants had never heard of curing by the songs of animals diagnosed as causing the disease, as did the Pima; such causes being foreign to their belief. Possible exceptions were the singing of Blackbird song for sickness "caused by the deer" and the belief that rabbits caused illness and supplied its cure.

1:Spier E-5 (1929-1932) 1933 NT15 River Yumans NT15
Maricopa
Halchidhoma

CHAPTER X

DEATH CUSTOMS

CREMATION

184 764 Like other Colorado River Yumans, the Halchidhoma and Maricopa cremated their dead and held a mourning ceremony for them. So far as the details of cremation were concerned the two tribes did not differ, but the slight Maricopa mourning rite was incomparable with the ambitious Halchidhoma affair. The latter closely paralleled that of Yuma and Mohave.

764 The dead were without exception cremated. This included those who died while visiting with foreign tribes, warriors killed in the enemy country, and infants. Those who were not cremated could not enter the land of the dead (see p. 299).

[775]

[727] One who died away from home, as in war in the mountains [Yavapai territory], would be cremated right there. They would be quiet about it; gather logs at night, set fire to them, and immediately set out for home. If one died while on a visit to the Mohave, e.g., he was cremated there: if one of their men dies here, we do the same for him. The ashes were not carried home. But the time our people were killed at Yuma, we could not attend to them. They died in a pile in the center of their village. The bones lay scattered about for years. It was the same with all the Yuma who were killed over here.

[115] Cremation persists to this day: it occurred once while I was on the reservation. My aged Halchidhoma informant, Kutox, from whom most of the following description was obtained, was by common consent director of these affairs.

763 When a man had a mortal illness, the shaman in attendance was given four nights in which to cure. On the fourth night, when he knew his efforts were unavailing, he changed his songs. Previously he had referred in them only to things that are white; now he suddenly changed to references to black, and the auditors knew the patient would die. During the first half of the night, he sang persuading the sick man not to go to the other world, reminding him that his property was here. During the second half,

1:Spier E-5 (1929-1932) 1933 NT15 River Yumans NT15
Maricopa

CHAPTER XII

TALES

CREATION TALE[1]

There were people living in this world. I do not know whether they were like me or different, but I have heard that they lived in this world. All sorts of evil things had taken place. They thought it was not right that they should live longer, so they flooded all the land in which they lived. Two of them went under the sea, the flood waters. The waters rose to the sky so that no one was saved. These two went under the sea to look for a place to stay. One had a certain bird (dŭd'iu'c[2]) for a pet, the other another bird (tĭnyă'm kaltcĭ'sk, "dark *Phenopepla*"?). They were emerging. They wanted to see how far they had come. One sent his dŭd'iu'c back to see: they heard the sound of it flying all the way to that place [under the water] and back. Then the other sent his kaltcĭ'sk ahead. It was so far that they heard the noise of his going, but the sound faded away before it returned.

These two men were called kukuma'ṭ; the other, the older, isăcipa's. Isacipas came out of the water first. As Kukumat was emerging, he asked the first how he came out of the sea; whether he had his eyes open or closed. The first man told him that he had opened his eyes as he came through the sea. Then Kukumat opened his eyes as he emerged and got them full of salty water, so he became blind.

They got a big log to sit on, and started floating around the world. By the time they reached their starting place again, the sea had gone down somewhat. They went around once again; then again. When they had gone around the fourth time, the

[1] These tales were told by Kutox and interpreted by Ida Redbird. Curtis and Culin recorded versions of this tale (Curtis, II, 86; Culin, *Games*, p. 201); the latter, however, seems to be compounded of Pima and Maricopa versions. There is a conventional ending to tales: the narrator says n,upai', "It is gone."

[2] Mrs. Redbird translated this as killdeer, but the killdeer is called tavani'c.

1:Spier E-5 (1929-1932) 1933 NT15 River Yumans NT15
Maricopa

because everything had been burned. He was told where to find his friend. When he entered the house where his friend lay, the tanager looked up at him. When he saw who it was, he jumped up. They went arm in arm the whole day, not saying a word to each other. Late in the evening they built a big fire. He told them how he had disappeared. Then their wives rushed in and interfered so they had to take mesquite bark and tie up the door. At last they found out it was the scheme of Coyote, so they chased him away. Then they got their wives back again. 539x

For that reason, anybody who dreams of the tanager or blackbird is always after girls. A person who dreams of the coyote will interfere in someone else's love affairs, and then will loose the girl or his wife, and pretend not to care, but sometime later he will make trouble. [787] [825]

BROTHER-SLAYER[42]

The story begins with the brothers living with the old people. One was a giant, named ɣavâtca'c mŏkĥl,âpu'k (meaning man of ɣavâtca'c who wiggles because he is tall). Another was married. They started across the Colorado. They stopped in a line standing in a shallow place. As they reached down to get water in their palms, some spilled. One brother did not take a palmful for himself, but caught the water his brother's wife spilled. So through jealousy, the brothers separated and began to fight.

A blind man was one of the enemy. They had a huge house filled with men. One of them was a good fighter. He killed all the enemies about his home. He even went among his own people, killing them. He killed his older brother, too. His name was matgwĭnâpa' [no meaning]. His father, named djio'tĭc, was married again and lived some distance away from the village. It was the children of this couple he killed. This family lived in a cave. They had a younger son, who said he would start off to see if he could not kill some of the enemy. They said, "No, you must stay home. You are only a young boy and your half-brother [Matgwĭnâpa'] is older than you." This boy could fly in the air. He came over and killed some of the men in the village. They would always try to shoot him when he came over to the village, but they could not.

[42] Told by Kutox, who professed not to know it well.

[115]

2:Bartlett G-8 (1850-1853) 1854
NT15 River Yumans NT15

CHAPTER XXX.

THE COCO-MARICOPA AND THE PIMO INDIANS.

Visit from the Coco-Maricopa Indians—Camp removed to the banks of the Gila—The river dry—No grass—War party—Return to our first camp—Traffic with these Indians—Further accounts of the Oatman family—Francisco the Maricopa interpreter—Feeding the tribe—Visit from the Pimos—Religious notions of these tribes—Their manners and customs—Agriculture—Art of spinning and weaving—Manufactures of cotton—Pottery—Basket-work—Dress—Their attempts at collecting zoological specimens—Villages—Houses and mode of building—Storehouses—Horses and cattle.

In the afternoon our camp was filled with the Coco-Maricopa Indians, who had discovered us from some of their look-outs. They all manifested a friendly disposition, and seemed very glad to meet among us so many of their old acquaintances, several of the party having spent some days among them while engaged in surveying the river. The most active and important man among them was a chief named Francisco Dukey. He had been in various parts of Mexico and California, spoke Spanish fluently, and acted as our interpreter. There were three or four others who had lived for some time at Tucson, where they had picked up sufficient Spanish to make themselves understood.

[pp i-xvii, 1-212 not processed]

2:Bartlett G-5 (1850-1853) 1854
NT15 River Yumans NT15

junk bottle he saw about my tent or wagon, was suspected to contain the forbidden liquor; and nothing would satisfy him until he examined them himself. After finding in one lemon syrup, in another vinegar, and in a third a mixture for diarrhœa, which communicated an unpleasant pucker to his mouth, the fellow gave up all hopes of obtaining the object of his search. Much harm has been done by Americans in giving this poor and simple-hearted people intoxicating drinks; and it is a matter of satisfaction to me to state, that in my long intercourse with the Indians here, as well as at the Copper Mines with the Apaches, none ever got a drop of liquor from me, or from my camp to my knowledge.

In the evening, while a crowd of Indians were lying or squatting around my tent, I had a long talk with a Maricopa, whose name I forget (but who spoke Spanish well), on the manners and customs of his people. This man was terribly crippled, having a year before been engaged in a fight with the Yumas, in which his party was defeated. He was lanced in many places, beaten with clubs, his hair cut off, and left for dead. After the combatants had left, he revived, and by some means succeeded in getting home. He was still unable to walk, except with a long staff, but had to be lifted on his horse, and rode about with some difficulty. He was quite an intelligent man, and, while we remained, was constantly in our camp.

He said the Coco-Maricopas came here not many years before, to escape from the Yumas, with whom they were constantly at war, and by whom they had been greatly reduced in numbers. Their former range was along the valley of the Gila, on the opposite side